Oriental Journal of Social Sciences Vol.1 (2), pp.23-28, 30 Aug, 2021
Available online at http://www.supportscience.uz/index.php/ojss

DOI: https://doi.org/10.37547/supsci-ojss-02-04

VALUES IN QADIRI'S NOVELS ARE AN IMPORTANT FACTOR IN NATIONAL IDENTITY

Rukhsora Khodievna Ruzieva
Doctor of philosophical science, professor,
National University of Uzbekistan

ҚОДИРИЙ РОМАНЛАРИДАГИ ҚАДРИЯТЛАР – МИЛЛИЙ ЎЗЛИКНИ АНГЛАШДА МУҲИМ ОМИЛ

Рухсора Ҳодиевна Рўзиева
фалсафа фанлари доктори, профессор,
Ўзбекистон Миллий университети

ЦЕННОСТИ В РОМАНАХ КАДЫРИ - ВАЖНЫЙ ФАКТОР В НАЦИОНАЛЬНОМ САМОСОЗНАНИИ

Рухсора Ходиевна Рузиева
доктор философских наук, профессор,
Национальный университет Узбекистана

ABSTRACT: This article analyzes such national values inherent in the Uzbek people as respect for adults, high moral culture, ability to behave, striving for good, special attention to the education of young people.

АННОТАЦИЯ: Мазкур мақолада ўзбек халқига хос бўлган катталарни ҳурмат, юқори маданиятли ахлоқ, ўзини тутиш, яхшиликка интилиш, ёшлар тарбиясига алоҳида эътибор каби миллий қадриятлар таҳлил қилинади.

Oriental Journal of Social Sciences Vol.1 (2), pp.23-28, 30 Aug, 2021
Available online at http://www.supportscience.uz/index.php/ojss

DOI: https://doi.org/10.37547/supsci-ojss-02-04

АННОТАЦИЯ: В данной статье анализируются присущие узбекскому народу такие национальные ценности как уважение к взрослым, высокая нравственная культура, умение вести себя, стремление к добру, особое внимание к воспитанию молодежи.

KEY WORDS: Abdulla Qadiri, Yusufbek Haji, Otabek, Mirzakarim Kutidor, Anvar, Kumush, Rano, E.E.Bertels, Kushbegi, Zaynab, Khushroi, Uzbek oyim, Oftob oyim, social environment, ethnicity.

КАЛИТ СЎЗЛАР: Абдулла Қодирий, Юсуфбек Ҳожи, Отабек, Мирзакарим Қутидор, Анвар, Кумуш, Раъно, Е.Э.Бертельс, Қушбеги, Зайнаб, Хушрўй, Ўзбек ойим, Офтоб ойим, ижтимоий муҳит, миллатга мансублик.

КЛЮЧЕВЫЕ СЛОВА: Абдулла Кадыри, Юсуфбек Хаджи, Отабек, Мирзакарим Кутидор, Анвар, Кумуш, Раъно, Э.Э.Бертельс, Кушбеги, Зайнаб, Хушрой, Узбек ойим, Офтоб ойим, социальная среда, этническая принадлежность.

INTRODUCTION

In the process of globalization, it is important to enrich the values created by ancestors with new content. Today, the importance of Qadiri's novels in instilling in young people a sense of appreciation, spiritual growth and understanding of national identity is incomparable. The writer has created beautiful novels on the level of world literature in order to raise the spirituality, national values and consciousness of the people.

At the initiative of President Shavkat Mirziyoyev, a school and museum of art and a monument to the writer were erected in front of the Abdulla Qodiri Park of Culture and Recreation in Tashkent to honor the memory of the writer and glorify his work. This creative school specializes in the in-depth study of the Uzbek language and literature, the secrets of art. "These children, who studied at the Abdullah Qadiri School of Creativity, are the builders of the future of the new Uzbekistan. All secondary schools should learn spirituality and enlightenment from this school ”[1].

Abdullah Qadiri's priceless works have withstood the cruel tests of the twentieth century and have always earned the love and respect of our people. Regarding his novels, the author himself said: “These two books should be read not once, but five times. Then you will learn life, history, politics, etiquette, language”[2, 4].

In The Last Days, Qadiri approached historical topics not from a class point of view, but from a moral, spiritual, and enlightenment perspective. In "The Scorpion from the Altar" the signs of class are negative and positive heroes, who are visible in the struggle between them. In this work, too, in the image of the protagonist to describe the environment of rich officials, moral qualities play a key role in describing him. Both Otabek and Anvar are distinguished by their social views, their literacy, their ability to do good to others, and their morals.

Both novels raised the bar of Uzbek literature and became a creative school for later writers. As the orientalist EE Bertels said, “Qadiri's novels are Uzbek novels written in a unique style; There were five schools of English, French, Russian, German, and Indian novels in the world. And now the sixth, the Uzbek school of novels, was created by Abdullah Qadiri”[3].

RESEARCH METHODOLOGY

In his novel The Last Days, Qadiri was able to combine the romantic thinking of Eastern literature and the realistic style of European literature. Like a sun in a drop of water, the novel depicts the life of an entire nation. The "past days" were able to embody the past of the Uzbek people, the policy of ignorance during the khanate, the suffering of the people during the feudal era. The writer said, "It is good to go back to Mazi and work." That is why I have chosen the subject from Mazi, from the recent past, from the later "Khan times", which were the dirtiest, blackest days of our history"[4, 3].

In his novel "Last Days", Abdullah Qadiri consistently

Oriental Journal of Social Sciences Vol.1 (2), pp.23-28, 30 Aug, 2021
Available online at http://www.supportscience.uz/index.php/ojss

DOI: https://doi.org/10.37547/supsci-ojss-02-04

describes the Uzbek himself, his national level, customs, manners, spirituality, and the virtues and shortcomings that are unique to Uzbeks. In this work, national spirituality has found its full expression, and it has taken root in the hearts of the people. This is because the factor that ensures the quality of the work is the national spirituality, the understanding of national identity, and the qualities and qualities inherent in the images in it can be raised to the level of universal values.

The fate of the main character Otabek and his benefactors is very complicated. Through the destiny of the writer Otabek, his father Yusufbek Haji, Kumush and other characters, he brings the reader into the life of almost all social strata of that time.

The author described Otabek as "a young man with a heavy nature, great stature, handsome and white face, handsome, dark eyes, well-proportioned black eyebrows and a green beard"[4, 4]. Through the image of Adibek Otabek, he created the image of an educated, cultured, indifferent to the situation of his people, a lover of the heart, a lover of hatred, and at the same time an able child who could not sharply oppose the judgment of parents. The whole tragedy of Otabek is seen in the fact that he sacrificed all his hopes, joys and love in the way of his parents' dreams. Otabek's image is also described as courageous, fearless and intelligent. He did not beg even when he was unjustly imprisoned for slander. Because lying is absolutely inherent in his character. He cleverly gathered all his strength and stared at Kurboshi to try. The slanderer Kurboshi could not resist these eyes and looked at the ground.

His greatness is also evident in his words to Kushbegi, a believer in the power of truth: “Believe me, believe me, you have the choice. But I am extremely angry with my conscience for insulting me with such a slander, my lord! ”[4, 78].

When Otabek first felt like a victim of slander, he expressed his hatred for the life around him. . In Otabek's view, the ominous socio-political order that was unjustly sacrificing him and the consequences of this situation were worthless. Here, Otabek's demeanor, demeanor, composure, and inability to be intimidated by a difficult situation show that he has great human qualities.

Otabek's treatment of his father, who he thought was the cause of the Kipchak massacre, did not allow him to enter into an argument, believing that the multicultural end of the conflict between them would explain Otabek's father calmly.

When there are serious contradictions and disagreements between the protagonists of the novel, they do not go beyond the bounds of morality and culture. In such difficult circumstances, especially Otabek and Yusufbek Haji, they were able to maintain the moral standard.
Yusufbek Haji is one of the most complex, educated and wise people in the novel "Last Days". He saw a lot, served the country a lot, was one of the richest and most respected people in Tashkent. He weighs seven, meditates, and then speaks. In his opinion, no one should ever leave him, his family, dissatisfied. Yusufbek Haji's extreme patriotism was evident in his letters to his son Otabek, in particular his attitude towards Azizbek. It is known from the novel that Yusufbek Haji embodied the Uzbek people's virtues, such as devotion to the Motherland, care for family traditions, strengthening his reputation with his work and knowledge.

The ethnic views in the writer's work are closely linked with his political and social views. According to him, the moral development of officials and their subordinates leads to the political strengthening of the state and the growth of its prestige. The wise head, on the other hand, is the foundation of reason and justice. Reasonableness leads to goodness, and the values of morality, such as friendship, loyalty, honesty, truthfulness, respect, and love, prevail in the relations of members of society.

Yusufbek Haji is a spiritually mature person who knows a lot, has a delicate sense of life, and has a deep understanding of his own dignity and the dignity of others with whom he deals. This is because culture does not exist by itself, but is connected with the moral image of a person through delicate threads. His sense of duty, which is one of his characteristic moral categories, was manifested in his ability to be self-sacrificing, responsible, and conscientious in the interests of society and others when necessary in any situation. Yusufbek Haji acts faithfully, courageously and heroically in the corner of his faith and moral sense. His sincere words "I have a homeland, I have a religion, I have a religion" can serve as a model for our youth without losing their relevance even today.

Thus, Yusufbek Haji, as a progressive man of his time, defended the legitimate rights and dignity of his people and found strength in the face of social and immoral evils.

One of the main characters created by Qadiri in the novel "Last Days" with great love is the image of Kumush. Honor, modesty, chastity, decency, modesty,

Oriental Journal of Social Sciences Vol.1 (2), pp.23-28, 30 Aug, 2021
Available online at http://www.supportscience.uz/index.php/ojss

DOI: https://doi.org/10.37547/supsci-ojss-02-04

respect for parents in Uzbek girls, all of which are embodied in the image of Kumush. Through this image, the writer vividly embodies the highest moral virtues of Uzbek women.

In the conversations between Kumush and her mother Oftoboyim, the Uzbek woman hides morality and chastity, which are inherent in her spiritual virtues. Even in Kumush's letters to Otabek, we see how rich his inner spiritual image was. Kumush values the highest sense of love. On the eve of his wedding, he excitedly told Otabek: “Are you dying ?!” 2 There is a world of meaning, chastity and modesty. Her kind, gentle demeanor is a symbol of loyalty. The imagery of Kumush, the Uzbek woman's nationality, her elegance, her will, look even deeper after Zainab's venom begins to take its toll. When Kumushbibi could not open her eyes with a fever, she opened her eyes from the hand on her forehead and saw her father-in-law. Recognizing Yusufbek Haji, who was as dear as his father, when he tried to move, tears welled up in his eyes.

Even when Kumushis dying, he remembers his manners and calls his mother-in-law and then his son-in-law. These lines testify to Qadiri's ability to feel and describe the national spirit. The fact that he devoted his life to the last moments of his life shows how pure the writer's creative intentions are, as well as the logic of Kumush's character. This image is a symbol of shame and has left an indelible mark on the history of our literature.

In the novel "Last Days" the life of representatives of various strata of society, from Khudoyorkhan to the slave Hasanali, the rulers in this life, the moral relations between women and men, young and old, the real life and spirituality of people is realistic. Otabek, Yusufbek Haji, Kutidor, Ziya Shahichi, Hamid and others from the environment of rich and merchants, Azizbek, Muslimkul, Utabboy Kushbegi and others from the environment of the ruling class, master Olim, master Parfi, Hasanali and other famous people from the working environment. In depicting Uzbek characters, the writer seeks to embody their diversity and uniqueness in a way that is consistent with the realities of life; thus skillfully describing the color of life.

If we take only the circle of bachelors, the character of Otabek and Hamid is so different that they appear opposite each other. Of the women, Kumush, Zainab, Khushrui, Uzbek Oyim, Oftob Oyim, and Tuybek are the most vividly portrayed images, regardless of their social background and ethnicity. In every description, Qadiri paid great attention to their "naturalness" and said that satire was the most authoritative character laugh. No matter how innovative the "past days" may be, they are not detached from the centuries-old traditions of national literature, they are written in the spirit of developing the best of them.

ANALYSIS AND RESULTS

We value the "past days" as a work that honors and embodies the virtues of our people, our noble traditions, and the radiant images of the people. Also, this novel is a unique work with a brutal truth, showing the terrible events in our history, the weaknesses in the consciousness and traditions of the people, social contradictions, vices.

In his second novel, The Scorpion from the Altar, Qadiri also created a number of character and instructive images. The protagonist of the novel, Anwar, was orphaned at a young age and, despite many hardships, with his intelligence, intelligence, knowledge and vigilance, rose to the rank of chief cleric in the khan's palace. He was greatly influenced by Salih Makhdum's family. Although Anwar has not "licked" the soil of the Madrasa for many years, he stands out from the rest with his knowledge, ability, intelligence, calmness, attitude to people and respect for them. He can also show himself as a friend. Anwar is characterized by impartiality, honesty, self-sacrifice, and compassion. Nasim's untimely death is a source of personal grief. Going under the tree to save his friend Sultanali also shows his devotion to friendship.

In the novel, Rano, who captivates and excites the reader, is distinguished by her high moral qualities, intelligence and good behavior. Rano is a passionate Uzbek woman who is loyal to her love and understands her human duty. He realizes that in the way of his love, in the way of his goal, he has to keep Anwar on the road and act for both of them. Despite the fact that the situation was extremely difficult, Rana was confident, because she now knew the futility of her tears, she was brave on the way to her goal. The image of Rano, dressed as a man for her rights, is very convincing.

Anwar and Rano were reminiscent of the heroes of Eastern legends in terms of maturity and courage. The author bases this on the fact that they were brought up in the family of Salih Mahdum, went to school, and had a biblical character, both logically and psychologically. They are people who truly believe in the high culture, morals and humanistic ideas of the East. The poetic relationship between them also shows that they are talented. Anwar and Rano's love, traditional metaphorical love and rebellion against destiny are intertwined in the philosophy of Visol. When Rana

Khan is engaged, a conversation takes place between the two of them. Anwar said, “The cure for love is Hajj, not as it seems. For, love is the extinguisher of the fire of love, and Hajr is the one who attains perfection. ”He added:

Anwar and Rano, who were brought up in the spirit of traditional biblical beliefs in the chapters of love, visol, and hajj, fought valiantly for visol and fought valiantly for their goals. Chinese life means struggle and defeat. First of all, the novel "Scorpion from the altar" is different in terms of narrative style, tone of expression. "The Past Days", although expressive in tone, is dominated by a calm, calm tone-analytical-psychological description. In "The Scorpion from the Altar" the scene is different: documentary prose, comedy-humorous, lyrical-romantic stylistic connections are intertwined, creating a unique, lively, lively melody of the novel.

In general, the novel "Scorpion from the Altar" embodies the reality of life with all its facets and twists and turns; It is a unique artistic monument, which reveals the image of the characters through its unique melodies and paints. In terms of expression, such a descriptive direction in the work is characterized by the complexity of the characters, who are openly angry. In the novel "Scorpion from the altar" Salih Mahdum was distinguished by his individuality. This image is a serious win with its realism and versatility of character. But other heroes, especially the Uzbek mother, Zainab and Khushruibibi in "Last Days", are not inferior to Salih Mahdum.

Qadiri's satire was misunderstood by the clergy and turned against those who used it for personal gain. There are such images in the works of the writer that the writer could not hide his hatred from them. Exposing their abominable deeds; In "Last Days" Azizbek, Hamid, Jannatlar, in "Mehrabdan Chayan" Abdurahmon domlani, Shahodat mufti were painted in black. In the novel "Last Days" the twists and turns are not felt at the beginning of the work. However, in later chapters of the work, these sharp turns are noticeable. Each of the characters in the novel has its own image, its own destiny, its own life, its own culture.

Kadyri worked on such images as Yusufbek Hoji, Otabek, Mirzakarim Kutidor, Anvar, Kumush, Rano and others, who were the leading representatives of the Uzbek people, and paid special attention to their culture, delicacy and morals. The protagonists of the novel remain faithful to the categories of morality even in the most difficult situations. It is from such a collection of pure Uzbek values that the Motherland of the Uzbeks is formed. Understanding the national feeling, honoring and glorifying the motherland glorifies a person a hundred times, and in this way a person glorifies himself a thousand times in heavenly harmony and the ability to feel heavenly harmony in himself. The deeds of such a person, his steps, his words radiate life-giving rays. Images of creative heroes created by the writer are a vivid example of this.

Goodness, honesty and loyalty to the corner, which are moral values, are reflected in the images of Otabek and Anvar. Along with his thirst for knowledge and culture, his pure devotion and humility, his love and respect for nature and flowers - all these are the personal qualities of Qadiri, which he included in the images of Otabek and Anvar. The edges, which are characteristic of natural values, are reflected in the description of Uzbek courtyards, their flower beds, thin streams, and the seasons.

They are the behavior and way of thinking in the images of the writer described in relation to the socio-cultural environment in which they live. We respect the Uzbek mother and her daughters-in-law Kumushbibi and Zainab, Yusufbek Haji and Otabek, Salih Makhdum and Anwar. It has a special character in the conditions of the East and is an artistic expression of the morals, culture and life of the Uzbek people.

The heroes of the writer's works, while respecting themselves and those around them, tried not to tarnish their own image. Achieving self-esteem and dignity is an important human virtue. The socio-cultural environment described by the author was brutal and unjust, on the verge of crisis. In such circumstances, Otabek, Yusufbek Hoji and Anvar fought bravely for the truth.
In the work, flaws such as gangsterism, localism, and selfishness are criticized through the images of Otabek and Yusufbek. Haji, who had a philosophical worldview, did not know who to tell about the localism, bloodshed and selfishness. He felt sorry for the people. He tried to prevent national selfishness, arrogance and inferiority.

The novel teaches young people loyalty and devotion. The protagonists of the work, Otabegu Kumush, Mirzakarim's boxer and Yusufbek Haji, will inspire the next generation to think carefully and to cultivate a culture of etiquette.

Both Otabek and Anvar have the most precious qualities of man, such as courage and nobility. Qadiri turned generous and generous people against the lowly and the hypocrites. The selfish Hamid, Abdurahman, and Shahodat Mufti, who built a building for themselves, ruthlessly exposed the filth of the

Oriental Journal of Social Sciences Vol.1 (2), pp.23-28, 30 Aug, 2021
Available online at http://www.supportscience.uz/index.php/ojss

DOI: https://doi.org/10.37547/supsci-ojss-02-04

tribes. Qadiri opposed intelligence and friendship to the selfish and lowly, who were only interested in their own interests.

In short, Qadiri went not only in terms of his professional work, but also in terms of his moral image, to a certain extent to understand the completely contradictory images; in his works he expressed it vividly and skillfully. He sincerely wanted his people to enjoy the culture of other nations, he was able to show the Uzbek national values to the world, and with his novels he made a worthy contribution to the harmonization and development of national and universal values.

Of course, every classic artist has his place in our heritage. He is great in this place. The author of the novels "Last Days" and "Scorpion from the Altar", which are among the works of such great writers as Leo Tolstoy, Stendhal, Dostoevsky, who became a legacy of world civilization, is recognized as the founder of Uzbek prose, a leader, a caravan leader.
In Qadiri's novels, the national character, psychology, customs and traditions of the Uzbek people are extremely deep, jeweled, elegant and it is expressed in a juicy language, in an attractive style. From the spirit of Qadiri's works, it is clear that respect for national culture and traditions, respect for values - is the respect of the nation for itself.

Both Otabek and Yusufbek Haji, two of the novel's leading protagonists, are concerned about the future of the country, have their own views on it, and strive to make it happen; their aspirations to maintain peace have risen to the level of universal dignity. The images in the writer's novels, such as appreciation of justice, love of nature, and care, are also intertwined with universal values.

Qodiri's works are characterized by the spiritual culture of the Uzbek people, the strengthening of feelings of kindness, goodness, respect for people and love for life. The human side is an example to our youth in spiritual maturity, such as respect for the elders and the younger ones, and encourages them to achieve spiritual purification and moral excellence. The inner feelings in the images are aimed only at encouraging people to do good and turn them away from evil.

The author's works prove the importance of the problem of spirituality, in particular, our spiritual values for our socio-political life. Our deep knowledge and understanding of the historical roots of the essence of national spirituality and values encourages us to realize that our young generation is essential for the spiritual weight, moral upbringing and development of a mature person.

Abdullah Qadiri's novels have been translated into many languages. According to Mark Reese, an American expert on English translation, everyone in Uzbekistan has their own opinion about the book about the past. Undoubtedly, Abdullah Qadiri is one of their favorite writers. There is a lot to be learned about Uzbek culture through the study of him and his works”[5].

It can be said that in the works of the writer, natural and historical values, such as human health, mental maturity, the meaning of life, spiritual values such as goodness, friendship, equality, love, happiness, have a separate meaning. It is safe to say that moral values, human relations, education, environmental education, and universal values related to spiritual maturity are a guide to the understanding of the national identity of our youth.

CONCLUSION

In conclusion, the importance of national spiritual values in Qadiri's works, especially in his novels, is that these works contribute to the spiritual development of our future great generation, national pride, love for the motherland, love for the motherland and the economy. serves. The national pride and sense of identity in the works of the writer is very valuable in terms of not losing its importance in the further development of our youth.

REFERENCES

1. Шавкат Мирзиёев Абдулла Қодирий номидаги ижод мактаби ва музейни бориб кўрди. https://xs.uz/. 26 декабрь, 2019 йил.
2. Қодирий А. Ўткан кунлар. Меҳробдан чаён. Т., Ғ.Ғулом номидаги нашриёт, 1992 йил, 4-бет.
3. Бертельс. Е.Э. Абдулла Қодирий ва ўзбек романчилиги. «Гулистон», 1974 йил, 4-сон.
4. Қодирий А. Ўткан кунлар. Тошкент: Ўзбекистон миллий энциклопедияси нашриёти, 2018 йил, 78-бет.
5. https://uzbekmodernist.com/mark-reese.